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MILITARY CHARACTER, HABIT, DEPORTMENT, COURTESY AND DISCIPLINE

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MILITARY CHARACTER, HABIT, DEPORTMENT, COURTESY AND DISCIPLINE

BY

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UNITED STATES ARMY

Prepared under the direction of the Academic Board of Instruction for use in the Training School, Massachusetts Volunteer Militia.

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TABLE OF CONTENTS

CHAPTER I.—Military Character: Importance, Definition; Private Character: Effect on the Public; Analysis of Military Qualities: Patriotism, How Evidenced, Military Obligations; Education and Training: Extent, How Attained; Leadership: Will Power, Willingness to Assume Responsibility, Knowledge of Human Nature, Courage, Physical Courage, Moral Courage; Military Character, How Acquired; A Motto..... 1

CHAPTER II.—Military Habit and Deportment: Definition, How Evidenced, Bearing, Personal Appearance, Military Courtesy, Discipline, Order and System, Devotion to Duty; The Habit of Loyalty, The Habit of Being Patriotic 25

CHAPTER III.—Military Courtesy: Definition, The Spirit of Military Courtesy, Origin, Importance, Source, Regulations, Position of Attention, Removal of Hat, The Salute, General Requirements in Saluting, How Rendered, The Salute with the Hand, The Sabre Salute, The Rifle Salute, The Salute Indoors, The Salute on Official Occasions, Whom to Salute, The Salute to the Color, The Star Spangled Banner, Salutes by Armed Bodies, Miscellaneous, The Customs of the Service, The Form of Address, The Use of the Third Person, Titles, Calling, Miscellaneous..... 34

CHAPTER IV.—Military Discipline: The Object of Military Discipline, How Evidenced, How Attained, Disciplinary Training; Discipline, How Promoted..... 56

Chapter I.

MILITARY CHARACTER.

Importance. The subject of character in general is one whose importance scarcely demands discussion among educated readers. It is sufficient to say that character is of vital importance in every phase of life, and that it is the hall-mark by which we judge individuals and their various groupings and determine their value and standing in society. The character of the individual is manifested by the standard of honor which he maintains in his relations with others; that of a group, by the standard of honor which the members of the group set for it, in other words, by the accepted custom of the group. In setting this standard, the character of each of the members exercises a certain influence, but once the standard has been fixed upon, it is necessary that the individual standard of the members conform to that of the group. The closer the association and the higher the standard of the group, the greater becomes the necessity for individual conformity. For this reason, the subject of character, as evidenced by standards of honor and conduct, is of greater importance in the military service than in any other walk of life.

In civil life, the grouping of individuals is largely voluntary and without restraint. Men select those with whom they wish to associate in business and, in the nature of things, men of similar educational qualifications, interests and manner of life

thus become grouped together. When the character of the group, or of any of its members, is not pleasing to any one of them, he is at liberty to withdraw from it at any moment he chooses. To a certain extent, this is true even of the employee. He has the privilege of selecting the class of employment he prefers and those for whom he will labor. If this be not always strictly true, he is at liberty to sever his relations with his employers whenever they cease to be agreeable to him.

In the military service, the association is voluntary only in the initial act of entering it, and, having entered it, the individual is not at liberty to withdraw until the period of his contract has expired. The men thus associated are drawn from practically every walk of life, with little regard to their previous social condition, occupation or surroundings, except for an effort to find out whether or not they may have been respectable and honest. The result is that the army is made up of men who, in the beginning, differ widely in education, tastes and habits of life. These men are organized into groups, the efficiency of which depends upon the harmonious, united effort—the teamwork—of all of the individuals composing the group. The nature of the work required of these groups demands not only a uniform effort on the part of each member of the group, but that this effort be put forth with a constancy and reliability that will inspire mutual confidence. To a large extent this condition is brought about by means of military regulations, training and discipline but much also depends upon cultiva-

ting in each man a standard of honor and conduct which conforms to the requirements of the military standard.

The men who are associated in the various groups of the militia do not, in the beginning differ as widely in character as do those in the regular service. For each group, the recruits are selected from the same general circle and the character of each is somewhat known before he is enlisted. In this way, men of somewhat similar characters are brought together in the various groups. On the other hand, they are not associated together to the same extent as in the regular forces; the compulsion to similiar standards of honor and conduct is not as great; the opportunity for arriving at the necessary teamwork is less; hence the necessity for cultivating in each the desired character is equally as great as in the regular forces.

It is therefore important to all men in the military service to understand clearly what constitutes the desirable military character.

Definition. Military character may be defined as being the sum of those qualities which distinguish the military man from the non-military man; the qualities which attach to a man as the holder of a military office.

With this definition in mind, our first concern should be to ascertain what qualities go to make up the sum of the military character, and the question is best answered by an analytical examination of the character of well-known military men who have been generally regarded as satisfactory types.

In the search for such types, we must not permit ourselves to become confused between the satisfactory type of military character and the successful type of military character. The one is not dependent upon the other. The satisfactory military character may or may not have been successful, or the reverse, although, other things being equal, the two would in general go together.

In the history of the United States, two men stand out as types of the satisfactory military character. They are General George Washington and General Robert E. Lee. Both were men of the ideal military character; one met with military success, the other did not.

In the analysis of these two characters, we find identical qualities. Considering the military side of their characters, they were both, first of all, endowed with a high sense of patriotism, or devotion to the causes they respectively represented. For their day, they were both men of highest military attainments; both were examples of unexcelled leadership; both men of unquestionable moral and physical courage.

Considering the non-military side of their characters, we find them both to be men of the highest sense of honesty, justice and decency; both were dignified, god-fearing men who inspired the respect and admiration of all law-abiding men. President Jefferson said of Washington, "His integrity was the most pure, his justice the most inflexible, I have ever known. He was indeed a wise, a good, a great man." Benjamin Hill, speaking of General Lee, said,

"He was a public officer without vices, a private citizen without wrong, a neighbor without reproach, a christian without hypocrisy, and a man without guilt." In brief both of these men were possessed of those qualities in which we naturally repose respect, admiration and confidence.

From the foregoing analysis, it would appear that few desirable qualities were lacking in the character of either of these men, and the conclusion would seem to be that the ideal type of military character may well include every manly quality. A well known diplomat, Signor des Planches, has given his conclusion in these words, "I propose that a perfectly good soldier is almost necessarily a good citizen." To this we can only add that, in addition to the qualities of the ideal citizen, the soldier should possess certain other special qualities. For example, an American Jesuit is an American and *something more*—something special. Likewise, the soldier is a citizen and something more. He is a citizen who is, in addition, a specialist in the profession of arms.

It is hardly possible to select from the whole list of desirable human qualities any certain few and to say of them that they constitute the sum which goes to make up the ideal character of any certain type. However it is possible to select certain of these qualities and to say that, without them, a certain type of character is not complete. Thus it is with the military character. In every walk of life, a man must be actuated by some positive motive; he must have the courage to initiate and carry his undertaking to completion; he must have the necessary education

and training to go about it intelligently; and he must possess a personality which will lend to, rather than detract from, his success. The military man should be inspired by an active patriotism which will impel him, if necessary, to sacrifice his comfort and interests to the benefit of his country, he should possess the physical courage to face personal danger and the moral courage to assume responsibility for the lives of others; he must have a knowledge of military art and training in order that his efforts may be directed to proper ends; he must possess the qualities of a leader in order to employ the efforts of others to the best advantage.

Private Character. Before proceeding to a more detailed discussion of the essential qualities of the military character, it should be understood that the military qualities cannot be wholly divorced from the non-military qualities, for while the private character does not necessarily effect the man's military ability, it does, however, effect his military efficiency. For example: a man whose private conduct is not exemplary cannot fully command the respect, hence the loyalty, of his men. To this extent, he will be failing in one of the great qualities of the successful commander, namely, leadership, Even in the minor details of military duty he will be at a disadvantage. He cannot administer discipline properly. If his moral sense is such that his own conduct is improper, he will in all probability overlook similar lapses in those under his command, or though inclined not to overlook them, he cannot in justice punish his men for doing no more

than he himself does. In other words, he can only measure the conduct of his men by the standard of his own conduct.

The private character of that brilliant soldier, Napoleon, would seem in a way to disprove the foregoing statement, but it must be remembered that he lived in an age whose moral code was not of the highest. Moreover, his private character was not known to his followers, in fact it was not fully known beyond a circle of intimates until much later. He was credited, and rightly, by the great mass of the people with being a blazing patriot. He met with overwhelming success and this success blinded the people to all else, with the result that they attributed to him, their leader, the highest of all qualities and motives.

Effect on the Public. Another and an important consideration is to be found in the manner in which misconduct on the part of a military man is reflected in the esteem in which the military establishment is held by the people. People esteem a man's profession to the extent that he, by his conduct, forces them to esteem it, and he will have difficulty in convincing them that the institution he represents is any better in its principles than are the principles that he himself practices. Moreover, the military man must always bear in mind that his profession is not one which enjoys popular esteem except during the unfortunate periods when it is called into active service. As a rule, the people do not appreciate the necessity of a peace-time military establishment and are apt to resent it as a

more or less wasteful expense. Such being the case they are quick to criticize faults in the military man which they would overlook in the civilian, and unless the military man would bring disrepute upon his profession, he must model his conduct most carefully.

Analysis of Military Qualities. Having decided upon the qualities which are essential to the military character, a brief discussion of each is necessary to a complete understanding of the subject.

Patriotism. Patriotism may be defined as being the love or esteem one feels for his native or adopted country and, like all other sentiments, it is best made known by the attitude and conduct of the one who cherishes it. Patriotism naturally assumes different forms in different individuals. In one, it may be merely an admiration for the country and for the principles which the country represents; in another, it may take the form of a genuine, though selfish, interest in the country's welfare on account of the benefit conferred by citizenship in the country; in another, it may evidence itself by an active interest in every phase of the country's welfare, its dignity, its integrity, its wealth and its security. When this active interest reaches the proportions of a devotion which impels the individual to make self-sacrifices for the benefit of his country, the true patriotism has been developed.

We ordinarily think of patriotism as implying something heroic, of involving courage, fortitude and sacrifice of self, even of life, but few men are ever called upon to give such evidence of their de-

votion to their country. However, every man may be called upon, in his public or his private capacity, to give evidence to his patriotism every day of his life.

How Evidenced. In his private life, the average man may be frequently tempted by self interest to do things which are unlawful or which, if they are not actually unlawful, are of such a nature as to stamp the one who does them as a man of questionable character, one who indulges in sharp practices, one who thinks of the law only as a barrier over which he must not step. One such character in a community ordinarily harms only himself, but the presence of many such in a community, especially if they possess wealth and power, will eventually reflect upon the honesty and integrity of the entire community's reputation. The reputation of a country is but the average of the reputation of the communities which compose it. A country becomes possessed of a reputation for lawlessness, dishonesty and untrustworthiness only when the people, presumably on account of their own individual characters, permit their representatives to give it such a character.

True patriotism, therefore, demands of a citizen a proper conception of and obedience to the laws of the country and a manner of life in accordance with those laws.

Again, when the average man has cast his ballot for a public officer, he feels that he has done his full duty as a citizen. Thereafter he is content to permit this representative to administer the affairs of

his office properly or improperly as he may choose, or, if they be not properly administered, to feel that it is the duty of someone else to see that matters are corrected. The falseness of such an attitude may be illustrated by the probable action of the same man should he happen to be a stockholder in a business concern. Having assisted in electing the officers and directors to carry on the business of the concern, he exercises as much watchfulness over their work as is possible and, if their administration is dishonest or lacking in wisdom, he, with the other stockholders, takes active steps to have the abuses corrected. The government of the country, the state, the county, the municipality, is each and every one a business in which each citizen is a stockholder, and the duty of every stockholder in the business of government includes a supervision of the acts of his representatives which will insure wise and honest administration of its affairs.

Military Obligations. In the nature of things, true patriotism includes active participation in maintaining the security of the country. At times this active participation may consist only in seeing that the proper governmental representatives take proper steps to provide for the security of the country; at other times, it may necessitate active military service on the part of every citizen.

Under the Constitution, every male citizen of the United States and every male of foreign birth who has declared his intention of becoming a citizen, between the ages of eighteen and forty-five years, is a member of either the organized or the unorganized

militia of the country and as such may be called upon to perform active military service if it be needed. This service, though rarely demanded, is an obligation which citizenship requires in return for the benefits it confers. Military service demands that a man be physically strong in order to undergo its hardships. The man who through neglect or abuse has permitted himself to become physically unfit to endure a reasonable amount of such hardships, has rendered himself incapable of military service. No matter how great his desire may be, he cannot give a man's service to his country, cannot repay the obligation he owes to the country. He has become a noncombatant through his own misconduct and is a burden which other and better men must protect. He occupies the same relative position as the man who, through misconduct, has reduced himself to paralysis and who must depend upon others to protect his family and fireside from indignity and outrage.

Every man who is interested in a business takes the necessary steps to insure it against damage or destruction. He is not content to merely provide for reimbursement in the event of its destruction; he arranges to guard against and prevent this destruction. There is no means by which a country may insure itself against disaster except by taking the necessary steps to prevent the disaster. The only means by which disaster to a country may be averted or prevented is a sound and adequate military policy. The citizen who is truly interested in his country's welfare will insist that his representa-

tives make proper provision for its security by adopting and maintaining a military policy which will not tempt other nations to disregard the rights of his own country.

Education and Training. General Von Der Goltz of the German Army says of education that "Knowledge enhances assurance, while ignorance is the beginning of decadence. The feeling of commanding the means and of having, at worst, to fight against misfortune, steels self-confidence. It tells us, 'What others can do, you can do also', and thus stimulates the will to rule and to lead."

Many others have testified to the necessity for military education and training in no uncertain terms. Napoleon in his characteristic way expresses himself on the subject in the following question, "When ignorance causes ten men to be killed where but two should have been lost, is it not responsible for the blood of the other eight?"

As a result of the war of the Revolution, Washington, Knox, Hamilton and many others labored incessantly for the establishment of systematic training and education of military men. The necessity for this has been reiterated and emphasized by every war in which this country has engaged and it is the problem which absorbs the attention and thought of every military student in this country today.

The Extent. Military education and training is a most comprehensive expression. The extent to which both can be carried is almost unlimited, except by the time that may be devoted to them.

A simple list of the subjects which the professional soldier must master before he may consider himself well grounded in his profession is staggering to the beginner. The field of military training is as boundless as that of any other art. The time in which to prepare himself for his many duties is all too short even for the man who makes a profession of arms; for him who may undertake it only as an incident to his other occupation, it seems impossible of accomplishment. However, for such there is a degree of education and training which enables them to perform subordinate duty in an efficient manner and which is capable of being gained without the sacrifice of time and effort which every man owes to his personal interests.

How Attained. The Infantry Drill Regulations indicates a degree of education and training which may be considered as satisfactory for the soldier of each grade.

It states that the instruction and training of officers and non-commissioned officers should be thorough in the duties of their respective grades and in those of the next higher grades. Following this principle, the acquisition of military education and training is a gradual process, and, timed by the various steps in promotion, is capable of being absorbed at the expense of only a reasonable amount of time and effort. Furthermore, it possesses an actual advantage to the man who must obtain his education and training in this manner, for thorough training in each grade is the likeliest stepping stone to the next

higher grade and makes the mastery of that higher grade, when attained, less difficult.

The principle is not peculiar to military life but it is fundamental and applies to the profession of arms with perhaps greater force than to most other professions. It is the principle upon which every great soldier has had to build his career and to rise to distinction. It is the principle which has made it possible for countless volunteers, without preliminary education or training, to serve well and with honor both to their country and to themselves.

Outlines of what this education and training involves for each grade are published from time to time by the various headquarters responsible for the instruction of troops. The details are to be found in the various manuals provided and the training is arranged and conducted by responsible officers in each group. Under this system, the student has only to lend his earnest effort to follow the lines of study pointed out to him and to master them as thoroughly as his time and ability will permit, being content to advance slowly and steadily, regarding promotion as a responsibility which he may accept only when he has thoroughly qualified himself to discharge it.

Leadership. The infantry Drill Regulations defines leadership as consisting of the application of sound tactical principles to concrete cases on the battle-field. It further enumerates the qualities of the successful leader as being self-reliance initiative, aggressiveness and a proper conception of teamwork. Military education and training are,

of course included in the ability to apply sound tactical principles.

The commander who possesses these qualities will be well qualified to direct the military efforts of men and will, in all probability, meet with success. Whether he will be able to inspire the confidence of his men and win their co-operation or teamwork is a debatable question. It is doubtful if the display of these qualites alone would have held the barefooted, half-starved, Continental soldiers in their freezing huts at Valley Forge or would have inspired the tattered veterans of Lee's army to follow him to the last bitter hour of surrender. True, devotion to the cause for which they fought played its part in the case of both armies, but leadership was largely responsible for the loyalty with which those men clung to their beloved chiefs, and it is in the non-military side of those leaders' characters that we find the qualities that inspired that loyalty and devotion.

In this view of the matter, we must remember that we are considering leadership as applied to all grades. It is highly probable that a commander of a large force, removed as he necessarily is from immediate contact with his men, might never be called upon to display qualities other than those enumerated in the Drill Regulations, though in this connection it is interesting to read what Lord Woolsey says of the siege of Sebastopol. He says, "During the siege, I verily believe that a large proportion of our men did not know the name of the general officer commanding. They seldom saw him; he did not

live amongst them. If he had any feeling in common with them, they did not know it."

The leader, no matter how brilliant may be his plans, may reasonably anticipate success only when he may rely upon his subordinates to carry out his plans in the same spirit in which he has conceived them. Battle is the supreme test of courage and physical endurance. It demands of each man the utmost mental and physical effort. Without this, the most brilliant plan is foredoomed to failure. Men may be *driven* into battle, but they must be *inspired* to do their best, and this inspiration must be largely drawn from their leaders. Men must be led in campaign and battle, if not actually, then in spirit, and the man who would lead successfully must possess qualities that will inspire men to follow him even in the face of temptation to turn back.

Briefly, some of these qualities may be enumerated as follows:

Will Power. The man who desires to have his opinion respected by his fellow men must advance them with determination and support them logically and tenaciously to the point where they impress themselves on others as being facts. The great mass of people likes to be impressed and those who have the ability to impress the people are looked up to as leaders. Under a man of strong will, the average man feels secure and this fancied security, in turn, gives rise to a feeling of courage and ability.

Willingness to Assume Responsibility. The leader who says to his men, "Follow me. Do as I

tell you. I will assume the responsibility," will never lack for capable and willing followers. The man who has little physical fear of danger is often a moral coward in the face of responsibility and though it is always understood in the military service that the leader is responsible, it is assuring to the follower to know that this responsibility will not be shirked. The man who has confidence in himself will have little difficulty in commanding the confidence in others.

Knowledge of Human Nature. Every leader must be a student of human nature. No man can lead men who does not understand how to appeal to them; no man can know how to appeal to men until he knows them, their characteristics, motives, ambitions and limitations. Caesar showed himself to be a student of human nature and of his own men in particular when he told his wavering army that they might stay behind but that he and the Tenth Legion would go forth to meet the enemy. In his concluding sentence of the order for the march to the sea, General Sherman displayed his knowledge of the manner in which to appeal to his men. He said, "He (General Sherman) hopes to lead you to achievements equal in importance to those of the past."

Courage. Courage is defined as being that quality of mind which enables one to encounter danger and difficulty with firmness and without fear or depression.

This definition, being a broad one, includes those qualities which we know separately as physical and

as moral courage, and for this reason is well suited as a definition of the particular courage required of the military man.

Physical Courage. We ordinarily understand by physical courage, a lack of fear of bodily injury. This lack may be total or only partial, and it may take almost as many forms as there are types of men. One man may unhesitatingly enter a brawl in which he risks serious physical injury, yet may shrink from the mere idea of having a tooth drawn. Another may feel little fear in facing a rifle or a revolver, yet may be an arrant coward when threatened with a knife. Many men who are otherwise unaffected by scenes of violence, become faint at the sight of blood.

In the soldier, we ordinarily think of courage as being a kind of recklessness which enables him to face danger, even death, without fear or shrinking. It may be definitely stated that few normal men possess such courage. Marshal Ney said, "The one who says he never knew fear is a compound liar." The number of men who are without definite sensations of fear would certainly fall far short of the military demands of even the smallest nation. However, fear does not effect all alike; all do not give like evidence of the fear they may feel. Some control it naturally, as they control all of their other emotions; some have trained themselves to control this particular emotion. It is said of Turenne that on going into battle he used to address himself as follows, "You tremble, body; well, you would tremble more if you knew where I am going to take

you." Control gained as the result of such training is, in general, more reliable than the natural control, since the man who thus schooled himself enters danger fully alive to its consequences and hence is less likely to panic than the man who may have this realization suddenly thrust upon him.

Courage which is the result of training and discipline is the kind upon which the control of men in battle is based. With such courage, the man when facing danger obeys the voice of command rather than the dictates of his own will.

Training and discipline enter into the control of the soldier in still another form. During his training, he is associated with other soldiers among whom he forms acquaintances and friendships. He naturally desires the good opinion of these friends and acquaintances. He knows that any display of fear on his part will forfeit their good opinion, even though his friends may be suffering from the same fear, and in the end his pride smothers his fear. In this connection, an emiment German soldier has said, "The fear of being despised as a coward by his comrades is in the end greater than his fear of death."

It would seem, therefore, that the crime of cowardice does not consist in being afraid but in giving away to this fear.

Moral Courage. The term moral courage has come to be understood as meaning that quality of mind which impels one to the performance of a duty in spite of the lack of desire or of the fear of doing it.

We have seen that every soldier is forced through discipline and pride to an outward display of courage, and for the enlisted man and the subordinate officer, this courage will be sufficient if it carries him through the proper performance of the duty with which he is charged. His responsibility ends with proper obedience to orders. However, the leader must possess courage in addition to that which impels him to mere obedience. He must have the courage of responsibility, moral courage, the courage of his convictions which will enable him to initiate a plan when he knows that its execution will bring danger to himself and to his men; he must have the courage to face great sacrifices, to order them and to forget them when they have been made in accordance with the demands of a military situation; he must have the courage to face disaster without depression, to meet it boldly and with the determination to convert it to his advantage.

Not every man is capable of the courage of the leader. General Von Der Goltz says, "Courage and love of responsibility are necessary to a general but are rare gifts. . . . Courage of responsibility is born of a certain nobility of mind which must be inherent in the general, and which ennobles his whole nature. It consists of a sense of superiority which raises above the common herd, *without making one presumptous*, and which may be innate or acquired in the school of life."

In this connection, it may not be out of place to point a warning. The mere command of men in time of peace involves little more than a knowledge

of certain set forms. In war, it involves a tremendous responsibility. The man who voluntarily assumes the command of men at such a time, takes upon himself the responsibility for their proper employment. To him, each man under his command confides his life and, in return, is entitled to have his life protected by every safeguard which knowledge and ability can afford him. When men are sacrificed in proper employment, it is a matter of military necessity; when they are sacrificed needlessly or through ignorance, it is a crime little short of murder, and the man who accepts the responsibility of commanding men in war without the knowledge or ability to lead them properly is a tentative murderer who requires only the fruits of battle to consummate his crime.

Military Character, How Acquired. In the foregoing discussion, we have considered somewhat of the qualities which go to make up the sum of the military character and the question which next presents itself is,—How may these qualities be acquired and cultivated? The answer is not capable of being written in mere formulae.

The development of military character is a problem which each individual must solve according to the circumstances of his own life. Many of the desirable qualities are innate in every normal man; many result from proper upbringing; some must be absorbed from the school of life. The purely professional qualities are, in general only to be acquired from military association and activity. The only textbooks are to be found in the lives and exper-

iences of those who have been recognized as great soldiers and great citizens.

Among officers, military character is largely developed by the circumstances under which they enter the service. The character of the West Pointer is molded in great part while he is a cadet under the discipline and instruction of the Academy and in that atmosphere of tradition which is more potent even than regulations. The character of the officer who rises from the ranks takes its form in the practical school of military life, with the example of trained and disciplined soldiers and educated officers for a text and the restrictions of discipline to guide and direct him. The character of the officer appointed from civil life is the product of his earnestness, his ability to observe and to adapt himself to his surroundings and to absorb the unfamiliar atmosphere. Unfortunately he lacks much of the restraining influence with which officers of the other two classes are surrounded during the formative period of their characters, and this lack must be supplemented by his own sense of the fitness of things and by his discretion in the selection of models after which to fashion his own character. In determining whom to admire, whom to select as a model, he must search military biography for a standard and then study his associates to see which of their qualities he must acquire in order to reach the desired standard.

The experience of the militia officer is akin to that of the regular officer of the last two classes. In general, he serves his apprenticeship in the ranks and thus has the opportunity of observing his officers

from the viewpoint of the enlisted man and under conditions which make their example more impressive to him. At the same time, the restraints of discipline are less binding and social conditions permit him to come in contact with his officers when not in military employment. He thus enjoys a double viewpoint from which to observe and to select that which he deems desirable in his character as an officer.

Practically, the cultivation of military character must begin with an intelligent conception of its meaning, its necessity and its value, and be followed by an adaptation of its requirements to the circumstances of one's daily life. It involves the cultivation of the military habit of thought and action, the subjection of self to the restraints of an orderly, systematic life, and to a direct and unselfish honesty; it involves the punctilious practice of military courtesy in official circles and of dignified deportment in unofficial circles; it involves looking at life from a simple, straightforward, military viewpoint.

A Motto. A formula is always of assistance in the solution of any problem. In the problem of acquiring and cultivating the military character, this formula takes the form of a motto or device upon whose skeleton we may hang the various qualities we have selected as being desirable.

It is at once a reminder of the goal toward which we struggle and a signpost to point the way toward that goal. It is the slogan by which we proclaim to the world the character and the purpose of our effort.

In the search for such a motto, I find none better suited to the code of any man than that borne upon the Arms of the United States Military Academy. It is,

DUTY, HONOR, COUNTRY.

Duty toward self, fellowman and country.

Honor as an individual and as a citizen of the state.

Loyalty and devotion to the country, in every sense that the words may imply.

Chapter II.

MILITARY HABIT AND DEPORTMENT.

Definition. Habit is defined as being the ordinary course of conduct of the individual, a kind of second nature, an involuntary tendency to do certain things which is acquired by their frequent repetition.

Habit is the natural product of the character and life of the individual and, to a certain extent distinguishes him as belonging to a certain class or profession. The habit of the clergyman, or the school teacher is distinctive of the man's daily life, and we speak of them as being of clerical or of scholarly habit.

Military habit is nothing more than the ordinary course of conduct of the soldier, a kind of second nature which causes him to involuntarily do certain things after a military fashion. For example: the salute between military men is a courtesy which becomes through its frequent exchange an involuntary habit in which the soldier indulges without thought or consciousness of so doing. In other words, the military habit is the product and outward evidence of the military character and life; as a man begins to take on military character and to live a military life, he unconsciously begins to conduct himself after a fashion in accordance with that character and life and we refer to that fashion of conduct as the military habit.

How Evidenced. The question of what constitutes the military habit is best answered by enumerating some of the more prominent ways in which it is generally manifested.

Bearing. To outward appearance, the most prominent and distinguishing mark of the soldier is in his bearing and carriage. The upright bearing, the confident, elastic stride, the uplifted chin, the steady, unfaltering eye have come to be recognized the world over as indicating the man of military training and habit. This bearing and carriage is primarily a measure of physical development and training, designed to prepare the soldier for the work of his profession by giving him perfect and easy control of the members and muscles of his body; its constant practice when on military duty in time develops it into a habit from which the trained soldier is rarely ever able to divorce himself.

Incidentally, it may be remarked that the military bearing and carriage is a perfect one from the physical standpoint and is well worth being cultivated by any man, be he soldier or civilian.

Personal Appearance. Pride in one's personal appearance is a pardonable fault; indeed, it is a duty which every man owes to himself to present a neat appearance, for people instinctively form much of their estimate of a man's character from his personal appearance. They judge, and rightly, that the man who is careless or indifferent to outward appearance is apt to be careless and indifferent in his other habits of life.

Someone has said that a man is as much of a soldier as his uniform makes him, meaning that the more attractive the uniform, the more pride the man will take in wearing it. On the other hand, it may be said that the more of a soldier a man is, the more pride he will take in his uniform and the more care he will devote to keeping it neat and smart. Aside from the favorable impression which smart outward appearance produces, it may be taken as an indication of one's general disposition toward cleanliness and neatness, and personal cleanliness should be one of the cardinal virtues of the soldier.

The Manual for Privates of Infantry of the Organized Militia includes the following rules which are worth bearing always in mind:

Wear the exact uniform prescribed by your commanding officer, whether you are on duty or off duty.

Never wear a mixed uniform, as, for intance, a part of the olive drab with either the khaki or the blue uniform.

Never wear any part of the uniform with civilian clothes.

Keep the uniform clean and neat and in good repair.

Grease spots and dust and dirt should be removed as soon as possible.

Rips and tears should be promptly mended.

Missing buttons and collar and cap ornaments should be promptly replaced.

There is but one correct and soldierly way to

wear the cap. Never wear it on the back or the side of the head.

The campaign hat should be worn in the regulation shape. Do not cover it with pen or pencil marks.

Never appear outside of your room or tent with your blouse unbuttoned or collar unhooked.

When blouses are not worn, suspenders should never be exposed to view.

Never appear in breeches without leggings.

Leather leggings should be kept polished. Canvas leggings should be scrubbed when dirty.

Black shoes should be kept shined. Russet leather shoes should be kept polished.

The overcoat when worn should be buttoned throughout and the collar hooked.

To these might well be added the following:

Keep the hair close cropped and neatly brushed. Shave as often as necessary to keep a clean face.

In the field, keep the shirt collar buttoned to the throat. Do not unbutton and roll up the sleeves.

Avoid getting clothing unnecessarily soiled in the field. Endeavor to keep as neat and smart as is possible.

Do not wear neckties with the olive drab shirt in the field, or tie a handkerchief around the neck, unless it be an authorized neckerchief issued by the proper authorities.

Do not wear a watch chain or fob conspicuously displayed. Do not wear pins or badges of any sort except those issued for use.

Military Courtesy. The visible habit which, next

to bearing, most distinguishes the trained soldier is his practice of the forms of military courtesy. Military courtesy is nothing more than the code of prescribed and adopted rites of the profession of arms; the forms of military courtesy correspond to those which govern polite intercourse in civil life, and strict observance of these forms is an unfailing indication of military training and discipline just as adherence to the conventions of society is an indication of good breeding and form.

It must be remarked, however, that mere observance of the prescribed forms of military courtesy indicates but little. The manner in which they are observed is the distinguishing mark of the true soldier. Pompousness or servility indicates a failure to grasp the spirit of military courtesy; carelessness or indifference indicates a lack of training and discipline; ease and dignity indicate proper training and a proper conception of courtesy and discipline.

Discipline. A proper observance of the restraints of discipline is inseparable from the military habit, and, again, it is the manner in which the requirements of discipline are observed that distinguishes the trained soldier. Outward compliance with the requirements of discipline, coupled with inward rebellion against them, indicates but little more than a state of cowardly subjection; it is but little better than the attitude of the would-be criminal who refrains from breaking the law only for fear of the consequences of so doing. Careless and indifferent compliance indicates a lack of appreciation of the real purpose and value of discipline.

There is nothing unmanly or undignified in adhering strictly to the requirements of discipline. In so doing, the soldier is merely contributing his support to the fundamental principle upon which his profession is based; he is demonstrating the measure of his respect for the dignity of his profession and is proclaiming that he has grasped the genuine spirit of the man at arms.

Order and System. The nature of military employment demands that every detail of its business be conducted without confusion or irregularity. In order that this may be so it is necessary that its administration be at all times orderly and systematic. Without order and system, there must inevitably result confusion and uncertainty, and with such conditions, control and discipline are impossible. Naturally an orderly and systematic administration cannot be expected of a man who has not trained himself to orderly and systematic habits of conduct and work, and these habits should apply to both the official and the unofficial life of the soldier, for the man whose private life is not regulated by some intelligent system will have difficulty in adjusting himself to an orderly and systematic routine in official life.

Devotion to Duty. The proper and faithful performance of duty is the standard by which the value and efficiency of the soldier is measured, and the measure of his efficiency and value is not determined by the prominence of the duty which he performs. The sum of military employment is made up of a multitude of details, many of which may

appear insignificant, but all of which are of equal importance. Hohenlohe, in his letters on Infantry, says of the importance of the minor details, "You may perhaps laugh at such details. But the grandest and most beautiful building is composed of comparatively small and unimposing stones and falls altogether to the ground, if these little stones are not worked and joined with the proper care."

The private soldier who gives his best and most intelligent effort to the police of the grounds about the company kitchen is demonstrating his efficiency and value just as fully as the general who plans a successful campaign.

The Habit of Loyalty. The Manual of Privates of Infantry of the Organized Militia sums up the subject of loyalty in the following words:

"But even with implicit obedience you may yet fail to measure up to that high standard of duty which is at once the pride and glory of every true soldier. Not until you carry out the desires and wishes of your superiors in a hearty, willing and cheerful manner are you meeting all the requirements of your profession. For an order is but the will of your superior, however it may be expressed. Loyalty means that you are for your organization and its officers and non-commissioned officers—not against them; that you always extend your earnest and most hearty support to those in authority. No soldier is a loyal soldier who is a knocker, or a grumbler or a shirker. Just one man of this class in a company breeds discontent and dissatisfaction among the others. You should, therefore, not only

guard against doing such things yourself, but you should discourage such actions among any of your comrades."

The Habit of Being Patriotic. Above all things, the soldier should be a model of loyalty and devotion to his country. He is a guardian not only of its safety but of its honor and dignity. His attitude and conduct should be such as to furnish example to all others.

His motives should be beyond question. His conduct should be such as to indicate the true state of his feelings, and his devotion to his country should be made known by his attitude of respect toward its visible symbols.

The national flag is the symbol of the power and dignity of the country and as such should be the subject of the most profound respect on the part of every citizen.

The Army Regulations require that all bodies of soldiers, all officers and enlisted men salute the national and regimental flags in a proper and respectful manner and remembering that it is the symbol for which he has pledged himself to fight, it should be the pride of every soldier to pay this respect in a manner that will serve as an example to all others.

The duly elected officers of the Government are the representatives of the dignity and power of the country. Respect paid to them is respect paid to the country. To make light of them or to lower them in the respect of others is to lower the dignity of the country.

As the representatives of the people, they cannot

reasonably expect to be removed from proper criticism when their conduct or their acts lay them open to such criticism, but the criticism should be temperate and respectful. Intemperate accusations, vulgar criticism, cartooning and lampooning of public officials reflects more upon the country than it does on them.

Such apparently was the opinion of those who framed the laws of this country in the days when the memories of their sacrifices for the country were still fresh in their minds. The 19th Article of War prescribes that: "Any officer who uses contemptuous or disrespectful words against the President, the Vice-president, the Congress of the United States, or chief magistrate or the legislature of any of the United States in which he is quartered, shall be dismissed from the service, or otherwise punished as a court-martial may direct. Any soldier who so offends shall be punished as a court-martial may direct."

Nor is outward respect for the symbols of the country, its representatives and its institutions sufficient to indicate true loyalty to the country. True loyalty seeks to uphold and protect the reputation of the country. The oath which the Boy Scouts of France take might well serve as a model for the citizen of any and all countries. These boys pledge themselves, "Never to speak ill of their country before strangers. To discuss discreetly what is bad in public life; to be silent about what is middling, and to extol what is good."

Chapter III.

MILITARY COURTESY.

Definition. Military courtesy may be briefly defined as being the attitude of civility and respect which military men at all times maintain toward each other. Its true nature is best understood through a knowledge of the manner in which it is practiced among military men.

In order to understand the various forms by which it is expressed, it should be understood that military courtesy is based on the principle of equality among military men. In point of merit, and honor, one soldier is the equal of any other soldier, whatever may be their respective rank or grade. Each gives his service to his country; each offers the same sacrifice—his life—as an earnest of his sincerity, they differ from each other only in the matter of rank and grade and consequent duties and responsibilities, and these are conditions which are regulated by circumstances and expediency.

In one of the Articles of Faith of the Japanese soldier, the principle is stated in the following words: "All soldiers must remember that they are associated in a great and honorable service, and that to serve worthily in the station in which each is placed is an honor in which the private participates as fully as the general."

The Spirit of Military Courtesy. The practice of military courtesy is greatly simplified by a

correct grasp of the spirit in which it should be practiced, and, in turn, an understanding of the spirit of military courtesy is facilitated by bearing in mind that it is the attitude maintained among men who are, each according to his station, of equal importance in a great calling.

With this in mind, it is obvious that ease and dignity should characterize the exchange of all military courtesies, and that exaggerated forms, such as prompousness or servility, are objectionable and entirely out of place among soldiers of the proper type.

Pompousness is often mistaken by the uninitiated as an index of a high standard of military form, whereas, it is in truth only a cheap imitation, a cloak behind which to hide ignorance of true courtesy. Associated with pompousness are brusqueness and rudeness, both of which serve to indicate that the soldier who is guilty of either adopts this manner because he realizes his own deficiences and seeks in this way to cover them from those under him.

There may have been a time when rough treatment of subordinates was necessary to the preservation of discipline, but that time is happily past. General Von Der Goltz, commenting on this subject, says, "Official brusqueness, too, is less justifiable now, and will avail less than formerly. The more friendly the official relations, the greater the prospect of everything working smoothly."

Origin. Military courtesy is as old as the profession of arms. In the beginning, the rank and file of fighting men were generally of one of two classes,

namely, those who owed allegiance to some hereditary leader or chieftain, or those who voluntarily assumed such allegiance in return for a price, generally the patronage and protection of the leader. It was no more than natural that such men should pay a certain respect and deference to their leaders. Moreover, these leaders were very generally men whose rank and personal prowess was such as to win and hold the admiration and respect of their followers. These hereditary leaders were followed by another class whose members rose to leadership by virtue of their ability, and respect flowed to them as the natural result of their success. Certain forms grew out of the relations of these leaders and their fighting men and these forms, modified to meet the requirements of modern conditions, have been handed down to us to form the basis of the military courtesy of the present day.

With each advance in civilization, the conditions of military service have changed. Organization has been introduced and, in turn, has introduced graded rank and responsibility. In the United States Army and in the Organized Militia, men serve voluntarily; they serve the country; the leader is merely the representative of that country. The deference formerly paid to the leader as an individual is now paid to the individual by virtue of the rank he holds in the organization, in other words, to the position, not to the man.

Importance. Courtesy in any man is generally taken as an indication of his breeding. Its possession indicates good breeding; its absence, a lack of

breeding or the possession of an undesirable disposition. It is an essential element in all intercourse between polite people. On account of its intimate association with discipline, it is of especial importance in the military service.

Armies are composed of groups of various sizes, and the members of each group are closely associated with each other in every detail of official and private life. Every phase of their employment is in the nature of teamwork which requires united and harmonious action on the part of all. Added to this there must be a spirit of mutual confidence and helpfulness among the members of each group and among the groups themselves. This close and intimate relation is capable of being the source of as much difference of opinion and irritation as is to be encountered in the association of men for any other purpose. In the nature of things, disagreements are inevitable and, to meet the necessities of discipline, some one must submit to some other. The one who shoulders the greater responsibility, hence is clothed with the higher rank, is entitled by virtue of this greater responsibility, to exercise the balance of opinion and, if necessary, to enforce it with the power with which he is endowed. By the exercise of proper military courtesy, the submission of the one to the other may be accomplished without harshness on the part of the one or humiliation on the part of the other. Military courtesy is thus not only the pleasant manner of ordinary association, but is also the official balm with which the sting of discipline is removed.

Source. Generally speaking, the forms of military courtesy are derived from one of two sources, namely, the Regulations and the Customs of the Service.

By Regulations is meant, all the the published rules and orders for the government of the military forces. These are included in the Army Regulations, the drill regulations of the various arms of the service, and other manuals and orders published by authority of the War Department. As a rule, the forms of military courtesy appropriate to official occasions and intercourse are prescribed in one or the other of the official publications.

By Customs of the Service is meant that code of unwritten rules and regulations which has grown up in the service and which, having been recognized as being proper and appropriate, has been given official sanction. It is the general source of those forms of military courtesy applicable to social and private intercourse in the military service, although not limited to unofficial occasions.

Regulations. The subject of military courtesy is covered in the Army Regulations by two general paragraphs in which it is stated that:

"Courtesy among military men is indispensable to discipline; respect to superiors will not be confined to obedience on duty, but will be extended on all occasions."

"In official correspondence between officers, or between officers and officials of the other branches of the public service, and especially in matters involving questions of jurisdiction, conflict of authority or

disputes, Officers of the Army are reminded that their correspondence should be courteous in tone and free from any expression partaking of a personal nature or calculated to give offense."

In elaboration of these two paragraphs, the Army Regulations prescribes certain forms by means of which honors and courtesies are paid and exchanged, and the occasions upon which they are to be paid or exchanged. The drill regulations of the various arms prescribe in detail the manner in which they are paid or exchanged.

Before considering these details however some explanation of the nature of the forms themselves is of value in understanding the spirit in which they are to be paid and exchanged.

The Position of Attention. In all of the regulations governing the exchange of courtesies, it will be observed that the officer or soldier, when not in motion, always assumes the position of the soldier, or attention, when in the presence of a senior or when about to salute. It is only proper that the presence of a senior should be recognized by some mark of respect. The act of rising is the customary manner in which any man greets the appearance of any one to whom he desires to show respect. The position of attention is the proper one for the soldier when standing, and for that reason is the position prescribed for him when he is exchanging courtesies. It may be remarked also that the standing position is one of privilege. It was formerly a very general custom to acknowledge the presence of a superior or of royalty by kneeling,

only those who were of high rank or otherwise privileged being permitted to stand.

The Removal of the Hat. It will also be observed that when indoors and unarmed, the officer or soldier removes the hat when in the presence of a senior. The removal of the hat is the survival of a custom which began in the days of chivalry. The helmet worn by armoured knights was a clumsy and burdensome affair and was not worn unnecessarily. When among friends, the wearer would take advantage of the occasion to remove it. In time, the removal of the helmet was taken as an indication that the wearer felt himself to be among friends and, consequently, not in need of the protection of his helmet. Gradually the custom became so well recognized that it was taken as an indication of unfriendliness or of disrespect if the helmet was not removed in the presence of friends or acquaintances. The present custom of removing the hat is the modern form of the same courtesy.

In addition, it should be remarked that the hat should not ordinarily be worn when indoors, and its removal merely places the soldier in proper indoor costume.

When indoors and under arms, the soldier does not remove the hat, presumably following the custom referred to above, namely, that the fighting man only removed his head covering when among friends and in no danger, but that when under arms, he was presumably prepared for duty and when so prepared should keep his head covering on.

The Salute. This form of courtesy is one whose

significance is very generally misunderstood. In this country especially, many people are inclined to regard it as an act of subservience, unbecoming to one of a free people. The history of the salute is sufficient to show the error of this idea, for, historically, the salute with the hand originated as an exchange of courtesy among equals. In the days of chivalry, knights on meeting were in the habit of indicating their intentions by their actions. If unfriendly, upon sighting each other, they prepared for battle; if friendly, they raised the right, or fighting hand, to show that it was empty of weapons, thus signifying the friendliness or peacefulness of their intentions. The act was gradually adopted as a salutation among friends and today it is an invariable custom among gentlemen to greet acquaintances by touching the hat.

In his Noncommissioned Officers' Manual, Captain Moss sums up the significance of the salute in the following expressive manner:

"The salute on the part of the subordinate is not intended in any way as an act of degradation or a mark of inferiority, but is simply a military courtesy that is as binding on the officer as it is on the private, and just as the enlisted man is required to salute first, so is the officer required to salute his superiors first. It is the bond uniting all in a common profession, marking the fact that above them there is an authority that both recognize and obey—Country. . The officer and the private belong to a brotherhood whose regalia is the uniform of the American soldier, and they are known to each other

and to all men, by an honored sign and symbol of knighthood that has come down to us from the ages—THE MILITARY SALUTE.

This view of the nature of the salute is corroborated in the Army Regulations by the paragraphs in which it is prescribed that:

"Officers will at all times acknowledge the courtesies of enlisted men by returning salutes given, in the manner prescribed in drill regulations. When several officers in company are saluted, all who enlisted to the salute return it."

The Infantry Drill Regulations further emphasizes it by prescribing that:

"Officers will acknowledge salutes smartly and promptly."

It is thus apparent that the salute is officially regarded as a courtesy equally obligatory upon all soldiers, whatever may be their grade.

General Requirements in Saluting. The Infantry Drill Regulations defines saluting distance as being the distance within which recognition is easy; in general, about thirty paces. It then adds:

"In approaching or passing each other, within saluting distance, individuals salute when at about six paces. If they do not approach each other that closely, the salute is exchanged at the point of nearest approach."

These provisions are intended merely as a guide for the uninitiated and as a check on the conduct of those who, through lack of proper discipline, or through carelessness or indifference, may be inclined to avoid proper observance of military courtesy.

The question of whether or not to salute should never enter the mind of the soldier who has grasped ed the proper spirit of military courtesy. Whatever may be the distance separating him from the senior, whatever the conditions under which they may meet—whether in or out of doors, in the garrison, or mingling with civilians in public places—if the circumstances be those under which he would greet a friend or acquaintance, the trained soldier will salute his senior.

The Army Regulations provide that:

"All officers salute on meeting and in making and receiving official reports. Military courtesy requires the junior to salute first... Officers will at all times acknowledge the courtesies of enlisted men by returning salutes given, in the the manner prescribed in drill regulations. When several officers in company are saluted, all who are entitled to the salute return it."

The Infantry Drill Regulations prescribe that:

"Enlisted men within saluting distance and not in ranks salute all officers."

These two paragraphs cover the whole subject of the exchange of salutes by individuals. The other provisions of the Army Regulations and of the Drill Regulations are merely explanatory of the way in which the salute is rendered and of the occasions on which it is exchanged.

How Rendered. The salute by the individual is rendered with the hand, the saber, or the rifle, according to circumstances. Under certain conditions it is rendered by standing at attention only.

If without arms, or with the saber not drawn, the salute is rendered with the hand.

If the saber be drawn, the prescribed saber salute is rendered.

If armed with the rifle, the proper rifle salute is rendered. When indoors and unarmed, the salute is rendered by standing at attention uncovered, facing the one to be saluted.

The Salute with the Hand. The Infantry Drill Regulations prescribes the salute with the hand as follows:

"Raise the right hand smartly till the tip of the forefinger touches the lower part of the headdress above the right eye, thumb and fingers extended and joined, palm to the left, forearm inclined at about forty-five degrees, hand and wrist straight. If uncovered, stand at attention, without saluting."

To complete the salute: "Drop the arm smartly by the side."

The hand should be held in the position of the salute until the salute has been recognized and returned or until the one saluted has passed or has been passed.

When saluting, both officers and enlisted men look toward the person saluted.

If in motion, the salute is properly begun when at about six paces from the one to be saluted.

If not in motion, the salute is rendered standing in the position of attention, facing the one to be saluted; it is begun when the one to be saluted has approached within about six paces, or, if he does not

approach that closely, at the point of nearest approach.

Two errors are common in rendering the salute with the hand, namely, that of lowering the head to meet the forefinger, and that of jerking the hand down to the side to complete the salute. The head should be held erect, the chin if anything a little uplifted, and in completing the salute, the hand is dropped quickly, but not jerkily, to the side.

In connection with the salute with the hand, the Army Regulations further prescribes:

"On all occasions outdoors, and also in public places, such as stores, theaters, railway and steamboat stations, and the like, the salute to any person whatever by officers and enlisted men in uniform, with no arms in the hand, whether on or off duty, shall be the hand salute, the right hand being used, the headdress not to be removed."

The Saber Salute. The salute with the saber is prescribed as follows:

"The saber is raised and carried to the front, base of the hilt as high as the chin and six inches in front of the neck, edge to the left, point six inches farther to the front than the hilt, thumb extended on the left of the grip, all fingers grasping the grip."

To complete the salute: "Lower the saber, point in prolongation of the right foot and near the ground, edge to the left, hand by the side, thumb on the left of the grip, arm extended."

"If mounted, the hand is held behind the thigh, point a little to the right and in front of the stirrup."

Enlisted men execute only the first motion of the saber salute. When the salute has been acknowledged, the saber is brought back to the carry.

The Rifle Salute. The Infantry Drill Regulations prescribes the rifle salute as follows:

"Being at the right shoulder arms, carry the left hand smartly to the small of the stock, forearm horizontal, palm of hand down, thumb and forefingers extended and joined, forefinger touching the end of cocking piece; look toward the person saluted."

To complete the salute: "Drop the left hand by the side; turn the head and eyes to the front."

"With the rifle on the left shoulder, the salute is rendered in a corresponding manner with the right hand."

"Being at the order or trail arms: carry the left hand smartly to the right side, palm of the hand down, thumb and fingers extended and joined, forefinger against piece near the muzzle; look toward the person saluted."

To complete the salute: "Drop the left hand by the side; turn the head and eyes to the front."

If out of doors and in motion, the rifle salute is rendered with the piece on either shoulder. Its position need not be changed in order to salute with the hand farthest from the officer.

If out of doors and not in motion, the rifle salute is properly rendered from the position of attention, with the piece at the order arms.

When indoors, the piece is properly carried at the

trail, and if in motion, the salute would be rendered with the piece in that position.

The Salute Indoors. Except when armed, officers and enlisted men indoors salute by standing at attention and uncovering. If armed, they do not uncover, but stand at attention; they do not salute except when addressed or when they address a senior.

The Salute on Official Occasions. The Army Regulations provide that:

"All officers salute on making or receiving official reports. When the salute is introductory to a report made at a military ceremony or formation, to the representative of a common superior—as for example, to the adjutant, the officer of the day, etc. —the officer making the report, whatever his rank, will salute first; the officer to whom the report is made will acknowledge, by saluting, that he has received and understood the report."

An officer makes the prescribed salute before addressing a senior, and after having received a reply, an order, etc.

An enlisted man makes the prescribed salute before addressing an officer. He also makes the same salute after receiving a reply.

Whom to Salute. The Army Regulations prescribe that:

"Soldiers at all times and in all situations pay the same compliments to officers of the Army, Navy, Marine Corps, and volunteers and officers of the organized militia in uniform as to the officers of their own regiment, corps or arm of the service."

The Infantry Drill Regulations provide that:

"Officers not in uniform are saluted if recognized."

The Salute to the Color. The Army Regulations provide that:

"The national or regimental color or standard, uncased, passing a guard or other armed body will be saluted, the field music sounding "to the color" or "to the standard". Officers or enlisted men passing the uncased color will render the prescribed salute; with no arms in hand, the salute will be the hand salute, using the right hand, the headdress not to be removed."

The Star Spangled Banner. The Army Regulations prescribe that:

"Whenever *The Star Spangled Banner* is played at a military station, or at any place where persons belonging to the military service are present in their official capacity or present unofficially but in uniform, all officers and enlisted men present will stand at attention, facing toward the music, retaining that position until the last note of the air, and then salute. With no arms in the hand, the salute will be the hand salute. The same respect will be payed to the national air of any other country when it is played as a compliment to official representatives of such country."

"The flag will be lowered at the sounding of the last note of the retreat, and while the flag is being lowered, the band will play the *Star Spangled Banner,* or if there be no band present, the field music will sound "to the color". When "to the color" is

sounded by the field music while the flag is being lowered the same respect will be observed as when the *Star Spangled Banner* is being played by the band, and in either case officers and enlisted men out of ranks will face toward the flag, stand at attention, and render the prescribed salute at the last note of the music."

Salutes by Armed Bodies. The salutes rendered by armed bodies of troops are properly classified under the head of Honors, but since they involve the matter of saluting, they are here briefly considered.

Armed bodies salute by executing Eyes Right (Left), the Present Arms, and by being called to attention while the commander salutes in person.

The Eyes Right (left) is executed by troops only when they are passing in review at reviews, parades and at guard mounting.

The Present Arms is executed by troops only at ceremonies, such as reviews, parades, guard mounting, escorts of the color, of honor, funeral escorts, etc.

A body of troops is brought to attention as a salute to another body of troops, a general officer, the regimental, battalion or company commanders only. On such occasions, the commander of the troops salutes in person.

An enlisted man commanding a body of troops less than a company, calls it to attention before saluting any officer.

The commander of a body of troops salutes in person all officers senior to him, and returns the

salutes of all officers junior to him and of all enlisted men. He does not call his troops to attention.

Miscellaneous. When mounted, officers and enlisted men salute with the right hand, the left being engaged with the reins.

An officer, mounted, dismounts before addressing a senior who is on foot.

A mounted soldier dismounts before addressing an officer not mounted.

Soldiers actually at work do not cease work to salute unless addressed by an officer.

When an officer enters a room where there are soldiers, the word "Attention" is given by someone who perceives him, when all rise and remain standing in the position of a soldier until the officer leaves the room.

The foregoing practice is not confined to enlisted men indoors. Men grouped on the porch of barracks, near a tent, the guard tent or any other place, would be called to attention by the first one of the group to perceive an approaching officer. In strict interpretation of the regulations, all should then salute; however, the custom of permitting the senior present to salute for all has become very generally recognized.

Officers arriving at the headquarters of a military command, or at a military post, will call upon the commander thereof as soon as practicable and register their names. If the visiting officer be senior to the commander, the former may send a card, in which case it becomes the duty of the commander to make the first call.

The interchange of courtesies between officers of the Army and Navy and between officers of the army and civil officers is fully covered in the Army Regulations and should be punctiliously observed.

When troops have been detailed to act as an escort of honor to a distinguished visitor, the post commander should always detail an officer to act as an aide to the visitor.

Upon the arrival of a general officer in a post or camp, the commander should always detail a sergeant to report to him as orderly. A private is similarly detailed as orderly for an Inspector who is officially present at post or camp.

Customs of the Service. The customs of the service constitute a vast code, unwritten for the most part, which embraces practically every detail of the soldier's official, social and private relations. Representing, as it does, the precedent and practice of hundreds of years, it would require volumes to reduce it to print.

Even that part which refers to military courtesy alone is far beyond the limitation of a work of this kind. It is a code that can only be fully comprehended by daily practice and association with military men in a military atmosphere. It can no more be reduced to definite rules than can the code of good breeding be incorporated in a book on etiquette. There are, however, certain semi-official customs which may be briefly stated in a way to be of assistance to the beginner. Among these are:

The Form of Address. The use of the word "Sir" is more general in conversation among mili-

tary men than among civilians for the reason that civilians are not distinguished from each other by as many grades and ranks. The various regulations prescribe the use of the word with reports made at ceremonies, etc., and custom has prescribed its use in all official conversation. An enlisted man always makes use of it in addressing an officer and frequently when addressing a noncommissioned officer. In official conversation between officers, it is never omitted, and it is not at all out of place in social conversation among officers of different ranks or among those of the same ranks who are not well acquainted.

Use of the Third Person. In the beginning of a conversation with an officer, an enlisted man, addresses the officer in the third person and refers to himself in the same way; thereafter, during the same conversation, he may properly use the first and second persons. For example: he says, "Sir, Private Smith has permission of the First Sergeant to speak to the Captain." Wheo asked what he wishes, he may properly say, "I would like to ask your permission, etc."

Titles. An enlisted man always addresses an officer or refers to him by his proper military title. When speaking to an officer, an enlisted man always refers to a noncommissioned officer by his proper title, such as, Sergeant Jones, Corporal Green, etc. He refers to a private soldier as Private So-and-So. In referring to a noncommissioned officer whose position is distinctive, or to whom the reference is unmistakable, he may omit the name, giv-

ing the title only. For example: he may say, "The First Sergeant," when clearly referring to the first sergeant of his own company.

In all official communications, officers address each other and refer to each other by their proper official titles. In the use of the titles, there are certain variations which custom has recognized, as for example, all general officers are referred to and addressed as General; a lieutenant colonel is referred to and addressed as Colonel; all lieutenants are referred to and addressed as Lieutenant.

Unofficially, the use of the titles depends largely upon the degree of intimacy existing among the officers themselves. Seniors sometimes omit the title when addressing juniors whom they know well. Officers of the same grade very generally omit the title when addressing each other, except when they are not well acquainted. Juniors sometimes omit the title when addressing a senior with whom they have enjoyed long acquaintance, but the better practice is not to do so. Unofficially, all lieutenants are addressed and referred to as Mister.

Calling. We have seen that Army Regulations require a visiting officer to call at the headquarters of a command or post and register his name, etc. It is the custom of the service for a visiting officer to repeat this call socially, at the quarters of the Commanding Officer, within the first twenty-four hours after his arrival. If in the post for a few hours only, the second call may be omitted.

Custom requires all officers in a post, garrison or camp to call promptly on a newly-arrived officer,

whatever his grade. It also requires the new arrival to return these calls promptly. After these first calls have been exchanged, subsequent calling is regulated by the desires of the individuals themselves.

Having been entertained by a brother officer, custom requires that a social call be made upon him within one week.

It is customary on New Year's Day to call on the Commanding officer. The full dress uniform, with side arms, is worn.

Miscellaneous. When walking or riding together, the junior always places himself on the left of the senior. If walking, he takes the step of the senior.

If smoking, the cigar, pipe or cigarette is always removed from the mouth before saluting or addressing a senior, or before returning the salute or address of a junior. The cigar, pipe or cigarette should not be held in the hand with which the salute is returned.

The expression "The Commanding Officer desires, etc., is always construed as an unofficial command.

A junior stands aside to permit a senior to enter or leave a room ahead of him.

A junior never interrupts a senior in conversation.

When their paths cross, the junior permits the senior to pass first. Similarly, a junior, at drill, should not march his company across the immediate front of an organization commanded by a senior.

On the road, he would give the right of way to the senior.

It is considered an act of courtesy to the adjutant to speak to him before entering the office of the commanding officer.

It is considered an act of courtesy to speak to the commander of an organization before communicating verbally with a member of the organization. A written communication should be addressed through the commander of the organization.

Chapter IV.

MILITARY DISCIPLINE.

The subject of discipline is the phase of military training which the beginner generally experiences the most difficulty in understanding. The reason for this may be laid principally to the popular and incomplete understanding of the meaning of the word, namely, that discipline is punishment, whereas, as a matter of fact, this conception includes only a special and secondary application of the word.

Definition. The word discipline is derived from the word disciple, which means one who accepts the instruction or doctrine of another. Primarily, to discipline means to develop by means of instruction, to educate, to train according to certain established rules; secondarily, it means to punish by way of correction, and the first part of the definition best expresses the sense in which the term has its greatest significance in the military service.

Military discipline has been defined by many authorities. In their definitions, these authorities have generally confined themselves to describing the condition which we recognize as discipline without indicating the manner in which it is attained.

Military discipline has been sarcastically defined as being "The art of inspiring soldiers with more fear of their own officers than they have for the enemy."

The one who wrote the foregoing definition had

evidently observed the outward evidences of discipline, but had not inquired into the means by which these evidences were attained. He assumed that obedience, in the face of danger, could only be preserved through the medium of the fear of punishment.

Home, in his Précis of Modern Tactics, says, "The willing subordination of mind and body to the call of duty implies something more than mere outward obedience to superiors or attention to drill."

Following the same line of thought, Goltz is of the opinion that the principle source of discipline in an army is to be sought in moral influence, although material conditions are not without effect.

Kraft defines discipline as being "that intelligent obedience which welds the independence of many individuals into a concentrated whole and into a real power." This definition embodies briefly the true spirit of military discipline. It is obvious that sixty-five men, no matter how highly trained individually, acting independently, will not possess the same offensive or defensive power as when their efforts have been bound together by the bond of discipline and concentrated under the direction of one company commander. Nor will mere blind obedience to the orders of superiors accomplish the necessary concentration of effort; the obedience must be intelligent.

The following definitions of discipline, by various authorities, give an idea of discipline from different viewpoints:

In his Customs of the Service, General Kautz de-

fines discipline as, "The preservation of order, the prevention of all kinds of offense and the faithful performance of every kind of duty, without delay or interruption."

In his Organization and Tactics, General Wagner defines it in the following words: "Discipline is the quality possessed by efficient soldiers which causes each to appreciate and accept without question the powers and limitations of his rank; which inspires each with confidence in the military steadfastness of his comrades and makes obedience to his lawful superiors a second nature."

Murray defines it as, "The long continued habit by which the very muscles of the soldier instinctively obey the word of command, so that no matter under what circumstances a man hears the word of command, even if his mind is too confused to attend, yet his muscles will obey."

Darwin, in his Descent of Man, says of discipline, "The superiority which discipline soldiers show over undisciplined masses is primarily the consequences of the confidence which each has in his comrades." It may be added that this confidence is the result of each man's knowledge of what he and his comrades are capable of doing when they united in organized, discipline teamwork.

From the foregoing definitions, it will be seen that the prevailing idea of military discipline is that it is a quality which proceeds from education and training rather than from fear, and this conception is borne out and emphasized in the Infantry Drill Regulations in its description of Disciplinary Exer-

cises. It says, "Disciplinary Exercises are designed to teach precise and soldierly movement and to inculcate that prompt and subconscious obedience to command that is essential to proper military control."

For our purposes, discipline may therefore be defined as being the habit of intelligent obedience, inculcated by education and training, by means of which order, precision and promptness is insured at all times.

The Object of Military Discipline. From the foregoing discussion, we have seen that the object in general of discipline is to secure intelligent concentration of effort. The success of all military work depends upon the ability of the commander to enforce his will upon those under him and to cause them to execute his plans with promptness and precision. Unless he is able to do this, he cannot embark with assurance upon any plan, however sound, but must always anticipate the possibility of its failing through faulty execution. As the size of the command increases, this condition increases accordingly. The task of handling large bodies of men, marching them, camping them, supplying them and maneuvering them in battle is a difficult one even when the absolute order, precision and promptness which we call discipline may be relied upon. As this condition of discipline decreases, the difficulties of the problem multiply enormously, until a point is finally reached where it becomes a problem without a possible solution. Without proper dis-

cipline, control is out of the question and military employment becomes little more than mob action.

This condition is not peculiar to the military service alone. In everything involving united effort, men must be trained to orderly and concerted action before efficiency may be expected. That which we know in the business world as shop system is merely discipline under another name. For example: in a manufacturing plant, an article may have to pass through the hands of several workmen before it is finished. Each workman has a certain definite task in connection with the making of the article. Each man's task is analyzed, studied and reduced to the least number of movements or operations, and the man is trained until his hands automatically and accurately guide the article through these operations. It is only when each man who has a part to play in the making of the article has been trained to the same precision and accuracy, that all may work with the maximum efficiency, and that the establishment may be considered upon basis of efficiency and economy.

If this order and discipline be considered necessary in commercial life, where labor is performed day after day under unvarying circumstances, calmly and without distraction, how much greater must be its necessity in the military service where the soldier's task cannot be reduced to a formula and where his serious work is invariably accompanied by the confusion which goes with excitement and the fear of bodily injury.

How Evidenced. General Wagner says, "There

are certain outward signs which are generally evidences of discipline, chief of which are a careful attention to the requirements of military etiquette and ceremonious marks of deference to one's lawful military superiors. But while these visible evidences of discipline are highly desirable and should be sedulously cultivated, they must not be confounded with the desired quality itself. *The best evidences of true discipline are found in the unmurmuring endurance of hardships by the soldiers and in their willing, energetic and intelligent efforts to perform their whole duty in the presence of the enemy."*

The most conclusive evidence of discipline is to be found in the conduct of the soldier when under fire, and in its description of Fire Discipline, the Infantry Drill Regulations says, "Fire Discipline implies that, in a firing line without leaders, each man retains his presence of mind and directs effective fire upon the proper target."

The cheerful, intelligent and energetic performance of duty under any and all circumstances is an unfailing evidence of discipline. This means that the trained and disciplined soldier is expected to put his best effort into everything he does, endeavoring to carry out the *spirit of his orders,* or, in the absence of orders, to that thing which he thinks his officers would want him to do.

Good discipline is generally characterized by smart and soldierly appearance and by precise and accurate execution of drill. However, the reverse is not always true. Many non-military organiza-

tions, totally without discipline, reach a high degree of smartness and precision in drill.

How Attained. We have seen from the foregoing discussion that discipline is the product of proper training, accompanied, as a matter of course, by judicious correction and restraint. The manner in which discipline is to be attained and the proportions in which training and correction are to be employed depends largely upon the men to be trained and the circumstances under which they are to be trained.

When dealing with men of intelligence, or with men who are fired by a great and just purpose, instruction and training are needed in greater proportion than correction. The souls of such men are in their work. Their intelligence and the fixedness of their purpose dictate to them the wisdom of submitting themselves to the control and direction of their leaders. The inculcation of discipline in such men is largely a matter of teaching them what to do, training them to do it efficiently, and of appealing to their reason and their sense of pride to do it to the best of their ability.

The manner in which this appeal should be made depends upon the men themselves, their purpose, their national characteristics, and the circumstances under which they find themselves in the military service. What will raise the enthusiasm and courage of men to fighting pitch at one time may fail completely under other circumstances; what is calculated to fire the men of one nation may merely excite the derision of those of another. Napoleon

understood the temperament and national characteristics of his men and stirred them deeply with dramatic addresses. Lord Nelson rightly judged the temperamental caliber of his men and his laconic message, "England expects every man to do his duty," was the most potent appeal he could have made to them.

General Sherman said, "There is a soul to an army as well as to an individual man and no general can accomplish the full work of his army unless he commands the souls of his men as well as their bodies and their legs." How well he commanded the soul of his army is written in the history of the hardships and dangers through which he was able to lead them.

In addition to understanding the souls and the national characteristics of his men, the successful disciplinarian must pay heed to psychology, must constantly feel the pulse of his men, must consider their physical condition, their mental condition, both in employing them and in administering disciplinary punishment or correction. The leader who attempts to apply an inflexible standard of discipline to all men at all times must inevitably fail. Discipline must be adapted to circumstances. Men who are tired and hungry, unduly elated or unduly depressed cannot be subjected to the same standard of discipline as men who are in normal physical condition and temper. Hohenlohe, in his Letters on Infantry, cites the example of an infantry regiment that had suffered a repulse in an attack during one of the battles of the Franco-Prussian War. Both of-

ficers and men were ashamed, depressed and in fear of being censured if not punished. A general officer, observing their condition, rode up and shouted to the colonel of the regiment, "Bravo, Colonel! that was a grand deed! The regiment went farther to the front than any. It was not your fault that the attack failed." The regiment recovered its spirit and almost immediately thereafter gave ample proof of its mettle.

General Sheridan would have been justified by every authority in applying the severest disciplinary measure to his fleeing troops at Winchester, and bearing in mind his reputation as a disciplinarian, he might reasonably have been expected to do so, but he knew the temper of his men at the moment and his shout of "Turn men, we're going back!" had more effect than a brigade of rifles across their path.

Disciplinary Training. The Infantry Drill Regulations indicates briefly the class of instruction to be used as disciplinary training and, in general, the manner in which it is to be employed. It states that drills executed at attention and the ceremonies are disciplinary exercises and that smartness and precision should be exacted in the execution of every detail. It also prescribes that each field exercise should be concluded with a brief drill at attention to restore men to smartness and control.

In this connection, it should be pointed out that the function of these drills and exercises is not always well understood. Many otherwise excellent officers seem to fail to appreciate them at their true

value and deliberately neglect them for the more attractive and practical field work. To those who are not familiar with the stern necessity for absolute disciplinary control, the parade and drill ground drudgery may seem a waste of time and energy. It may well be asked by the uninitiated: why should hours, days, even weeks, be spent in teaching a man to stand in a certain way, to walk after a certain fashion, or to carry his rifle in a certain position; what difference does it make whether he faces to the right about or to the left about; or whether he stands next in ranks to Smith one day and next to Brown the following day? Of themselves, we must admit that these details are not important. As disciplinary training, they are all-important. They are part of the process by which the man is trained to regard every detail of military duty as a task requiring precise and accurate execution; part of the process of habituating his muscles to prompt and subconscious obedience to command; in other words; they are part of the process by which the man is trained to do his duty accurately and precisely in spite of himself. It is the process by which the control of men is insured. The duties of the soldier are not intricate or difficult of performance. They are within the grasp of any man of ordinary intelligence, and the object of the exhaustive and reiterated training in their performance is not so much to teach him how to do them, as to insure that he will always do them accurately and promptly when he is told.

The desired condition of disciplinary training

may be illustrated by the action of a trained soldier in executing the manual of arms. He will execute any number of the movements, in whatever sequence they may be ordered, with machine-like accuracy and precision, and at the end of the exercise will be unable, except in the most general way, to describe what he has executed, thus indicating conclusively that his response to the voice of command has been almost entirely subconscious.

Without entering into a discussion of the relative values of disciplinary and field training, it is sufficient to say that, without control, all training loses much of its value. Moreover, with men under proper control, the labor of instructing them and training them is reduced to the minimum. They need only be told what to do and how to do it.

Discipline, How Promoted. We have seen that instruction and training is the first and best method of promoting discipline. In addition, it may be promoted by means of judicious rewards for good work and good conduct and of punishment for poor work and misbehavior.

One phase of disciplinary instruction has not yet been touched upon. It is that of the instruction in orders, regulations and customs of the service. When the newcomer enters the military service, he finds himself amid surroundings and in an atmosphere entirely new and strange to him. He is confronted by new conditions of life and his conduct is regulated by an array of rules and regulations foreign to anything he has known before. Unless he is carefully instructed in these rules and reg-

ulations, he will unintentionally and constantly violate them, in other words, will learn them only by breaking them. This will give rise to constant correction and it will not be long before the recruit will be convinced that it is impossible for him to do anything properly; his simplest task will take on the character of an intricate and difficult performance and in the end, he will be discouraged into hopeless stupidity.

Judicious rewards have the same effect in the military service as elsewhere. Men in every walk of life like to feel that their work is appreciated. The soldier possibly has more of this feeling than the average man in civil life, since in civil life good work brings its own rewards in material form not possible in the military service. When the soldier has merely done his duty, there is no occasion to commend him—he has merely done what he has been paid to do. Undue praise in time will convey to him the idea that his conduct has been exceptional when he merely does his duty. On the other hand, to withhold all praise or reward from him, no matter how faithful his work may be, will result in discouraging him and leading him to believe that it does not matter how he does his work. There is no rule to follow. Each man presents a different case. When a man has done his duty exceptionally well, tell him so; if only fairly well, tell him nothing; if poorly, tell him so. In general the reward most appreciated by the soldier, is the assurance, conveyed to him in a dignified manner, that he enjoys the confidence and the esteem of his seniors.

All men do not enter the service with the idea of giving faithful service. Many men who are careless and indifferent, or who are opposed to all idea of restraint and order find their way into the service and spend the years of their enlistment in endeavoring to evade their duties and responsibilities. With these men discipline must be enforced by means of punishment. A dread of punishment must be made to exceed their laziness and their hatred of restraint. The fear of their officers must exceed that of the enemy.

In the use of disciplinary punishment, however, the fundamental idea should be that it is impersonal; that it is not inflicted by the individual, but by the office he holds; that it is not inflicted with the desire to show superiority or authority, but from a sense of duty; not for the purpose of injuring, but for the purpose of correcting.

The Army Regulations prescribe that, "Military authority will be exercised with firmness, kindness and justice. Punishments must conform to the law and follow offenses as promptly as circumstances will permit. Superiors are forbidden to injure those under their authority by tyrannical or capricious conduct or by abusive language."

Punishment should be suited to the offender as well as to the offense. It is the boast of some officers that all men look alike to them, a statement equivalent to an admission of inefficiency. No two men are alike in disposition or temperament any more than they are in physical appearance, and the regulations of the military service cannot make them

so. The punishment which may be effective with one man may merely serve to aggravate another to further misconduct. There are many cases where an admonition, properly administered, is of more value as a corrective measure than a sentence of a month in the guard house. To make his discipline effective, the officer must study his men and fit his punishment to their offenses as he does their clothes to their bodies.

The mistake is frequently made of thinking that punishment must be severe in order to be effective. Such is not the case. Severe punishment is apt to react and make the man so punished stubborn and unrepentant; it should be reserved for wilful disobedience and misbehavior. If in doubt as to which of two punishments to give a man, give him the lighter of the two, holding the severer one in reserve. Statistics show conclusively that in armies where the code of disciplinary punishments is severe and inflexible, the discipline is correspondingly low and the reverse. It is said on the best of authority that the standard of discipline was never higher in the German Army than during the period immediately preceding and during the Franco-Prussian War when their code of punishment was exceedingly mild. On the other hand, Farrar, in his Military Manners, says, "The conduct of the British Army was never worse than in the days when 1000 lashes were common sentences."

The essential feature of disciplinary punishment should not be severity, but should be the prompt and

unfailing visitation of correction upon those who deserve it, until it comes to be regarded as the inevitable consequence of misconduct, just as a child comes to regard a painful burn as the consequence of playing with fire.

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